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but they rarely cross each other's tracks. Both can be read with profit, and both make distinct contributions to the cause of biblical learning. Suffice it to say, that we cannot have too many books with the freshness and newness in material of this one of Canon Tristram.

PRICE.

**Landmarks of Old Testament History: Samuel to Malachi.** By Cunningham Geikie, D.D., LL.D. New York: James Pott & Co., 1894. Pp. x., 525. Price, \$1.50.

This book consists chiefly of a collection of papers contributed to the *Sunday School Times* in connection with the weekly lessons of the Sunday School. They are written in the easy, pleasant style characteristic of the author, and convey a certain amount of instruction. The material is diluted biblical narrative, with added explanatory hints. No contribution is made to the knowledge of the reasonably instructed Bible student. What is contained could with greater profit be worked out by the less enlightened student from more original sources. Where there is little time at one's disposal for study, combined with little inclination to original and industrious investigation, this book finds a certain fitness. But it must be confessed that one fails to see any strong reason for its purchase on the part of any other class of persons.

G. S. G.

**The Gospel of Buddha according to Old Records.** Told by Paul Carus. Chicago: The Open Court Publishing Company, 1894. Pp. xiv., 275. Price, \$1.50.

The idea that has inspired Dr. Carus in this volume is an excellent one. We have had enough of the highly colored modern re-creations of the doctrines and life of Buddha where an inextricable complex of early and late, foreign and native, materials is worked together and turned out into mellifluous verse. What does Buddhism say for itself? This is the important question. Dr. Carus has attempted to answer it by gathering into this book the most striking and characteristic passages from the Buddhist writings of the olden time. Both narrative and doctrinal materials are presented, and the reader cannot fail to gain a surer notion of the Buddhism of the early days than from uncritical poems and descriptive manuals.

The compiler shows that he knows where to go for his materials. He disclaims the intention of producing a scientific work, and, while he nowhere definitely affirms that he is unfamiliar with the originals, his method of selection from various translations suggests that he is not a first-hand worker. To know what to choose at second-hand, however, is no ordinary qualification, and such knowledge is evident in the pages of this book. We feel that an error of judgment has been made in the modification of some of these materials, if it is modification that is suggested by the statement that "some [passages] are rendered rather freely in order to make them intelligible to the